

CONFIDENTIAL.

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES, OUDH,

CENTRAL PROVINCES AND RÁJPUTANA,

Received up to 11th November 1890.

POLITICAL AND NATIVE STATES.

The *Nairang* (Agra), of the 3rd November, publishes

Circulation,
300 copies.

Mr. Herbert Gladstone
and the National Con-
gress.

Mr. Herbert Gladstone's reply to the
letter of the Secretary to the Nation-
al Congress Committee, and observes

that the reply shows how greatly British statesmen sym-
pathize with the just and reasonable requests of the Con-
gress. European officers in this country should take a lesson
from Mr. Gladstone's letter and abandon their opposition
to the movement. (The Secretary's letter and Mr. Glad-
stone's reply have been published in several newspapers.)

The *Hindústán* (Kálákankar), of the 9th November,

Circulation,
500 copies.

*Civil and Military Ga-
zette* and the Suket state.

observes that the *Civil and Military
Gazette* of Lahore has lately made
an attack on the Suket State, which is a small hill state
in the Panjáb. It would seem that when a British official
was passing through that state in April last, some villagers
assaulted him. At the instance of the Commissioner of
Jallandhar, the prime minister of the state inquired into
the case, and, after examining the witnesses for the defence,

acquitted the accused without taking evidence of the complainant and of the chaprasi who had assisted the complainant at the time of assault. The *Civil and Military Gazette* is highly indignant at the release of the accused and urges that the state should be placed under a European Superintendent, without caring to inquire whether the official who was assaulted had given any provocation to the villagers. Even if the assault was quite unprovoked, would Government be justified in depriving the state of all power on account of that assault? Swami Gepalanand Charlu was ill-treated by a European officer in Kashmír, and a native shot by a European soldier in Kaparthala. Is the *Civil and Military Gazette* prepared to recommend any punishment for the Political Agents in those states for the incidents? The fact is that there is a great difference between Europeans and natives.

ADMINISTRATION.

Circulation,
400 copies.

A correspondent of the *Nasim-i-Agra*, of the 7th November, who paid a visit to the late Soron fair, complains that pilgrims were exposed to great harassment and extortion at the hands of railway employés and the police. The Government sarái at the Mendu station, which is apparently intended for the convenience of passengers, has been turned into an engine of extortion by the police and shopkeepers. Persons who stayed at the sarái for even a few minutes were charged rent at quarter of an anna each. If a poor family consisted of, say, ten persons, it must have had to pay two and a half annas, which should have pressed hard on it. If any men took their seats outside the sarái, they were induced by the police constables and shop keepers, who had evidently formed a large conspiracy, to enter the sarái, which was called a dharamsala by the latter, to deceive them. As soon as they entered the sarái, rent was forcibly taken from them, and chaukidárs, too, levied blackmail. At every station the pilgrims were exposed to great hardships at the time of the distribution of tickets. The

Alleged grievances of the Hindú pilgrims on the occasion of the late Soron fair in the Etah district.

railway police much harassed them and did not allow any man to go up to the booking office window without paying them a *douceur*, which generally amounted to four annas or more, and exceeded even the railway fare. The writer twice went up to the window, with great difficulty, and was each time pulled back by them, as he had not paid them anything. He remonstrated with them, and then they allowed him to obtain a ticket, without further molestation. The pilgrims were so greatly displeased that many of them were heard to say that it would be better not to travel by railway. Indeed, about 50 per cent. of the pilgrims returned home from the fair in ordinary carriages. Many passengers were seated by the railway officials in goods wagons, there not being sufficient accommodation in third class carriages. The Eurasian guard in a train, who carried a long bamboo in his hand, walked up and down the platform at each station during the halt and cruelly pushed with the bamboo every passenger who was found standing, singing or speaking in any carriage. The passengers were freely abused by him in very foul language. The railway authorities should keep a sufficient number of third class carriages to meet the increase in traffic on such occasions, and should take steps with a view to save the passengers from the ill-treatment and extortion above referred to.

The *Najmu-l-Akhbár* (Etawah), of the 1st November,

Circulation,
175 copies.

Alleged demolition of a Muhammadan mosque by some Hindús at Mehrwani in Saharanpur.

on the authority of a correspondent, in continuation of its previous article regarding the alleged demolition

of a Muhammadan mosque at Mehrwani by some Hindús, is glad to state that when an application was filed by the Musalmáns before the Sessions Judge for revision of the judgment of the Deputy Collector, the Judge himself visited the place and was satisfied by local inquiries that the mosque had been demolished. He has therefore remanded the case and ordered it to be retried by a European Magistrate. The Musalmáns should be very thankful to the Judge.

Circulation,
350 copies.

The *Public Service Gazette* (Mirzapur), of the 1st November, says that the new Civil List shows that the order of statutory civilians has been entirely changed. Rája Chitpal Singh, who was third in order, now heads the list. Kunwar Jwala Prasád, who ranked fourth, has been reduced several places. Maulvi Hashmat-ullah, who was above Sayyid Habib-ullah, is now below him. It would seem that the names of statutory civilians were hitherto arranged in order of their first appointments, and that the new list has been prepared in accordance with the date of their confirmation. The change has benefited some men at the expense of others and will be felt as a real hardship by the latter. It may be hoped Sir Auckland Colvin will reconsider the matter. His Honor might order the names of civilians who may be appointed in future to be arranged according to the new system, if he likes.

Circulation,
540 copies.

A correspondent of the *Oudh Akhbár* (Lucknow), of the 10th November, complains of the Police reform.

alleged tyranny and oppression exercised by the subordinate police officials on the people, and asks educated and intelligent men to assist the police committee with their advice in remedying the evil. Government desires to increase the powers and salaries of the police officials, but in that case greater safeguards should be provided against the abuse of their power by them, and they should be warned that cases of corruption and bribery among them will be severely dealt with. Moreover, increased facilities should be afforded to the people to bring police officials, guilty of misconduct, to justice. The Police Committee should send for from the criminal courts in these provinces all the records of cases in which police officials have been convicted of offences and punished. A perusal of those records would give the Committee an insight into the character of police officials and show what kinds of offences are generally committed by them.

Circulation,
250 copies.

The same.

The *Bhárat Varsha* (Bithur), for November, regrets to say that the police force is rotten from the top to the bottom. Natives

who fail to secure admission to other departments, enter the police service. The same is the case with Europeans. The higher ranks of the police service are filled with the half educated and incompetent sons, cousins and nephews of European officers in other departments. If it is desired to reform the force, the services of all incompetent men should be at once dispensed with. The police officials, as a rule, possess little detective talent, and therefore they arrest the first men they happen to meet and torture them to extort confessions of guilt. In order to put a stop to police tyranny and oppression, it is necessary that an association, composed of able and influential private gentlemen, should be established at each place, to keep an eye on the police, and submit a report on their proceedings every day to the District Magistrate. Government and the Police Committee should give their best attention to the proposal.

The Almora Akhbár, of the 3rd November, approves

Circulation,
94 copies.

Lieutenant-Governor's
orders regarding the reli-
gious quarrel at Aligarh.

of the threat held out by Sir Auck-
land Colvin to the leading Hindús
and Musalmáns of Aligarh, in con-

nection with the growth of ill-feeling between the two com-
munities, and hopes that the threat will have the desired
effect. What is Sir Sayyid Ahmad Khán about, who boasts
to be a great social reformer? Has he lost all his influence,
so that he cannot keep even his own co-religionists at Ali-
garh from religious quarrels?

The Godharm Prakásh (Farukhabad), for November,

Circulation,
640 copies.

Religious quarrels con-
nected with kine-killing. with reference to the religious quar-
rels which take place between Hindús
and Musalmáns in connection with the killing of kine by the
latter on the day of Id, observes that the Musalmáns, who kill
kine simply with a view to annoy their Hindú brethren cannot
be too highly censured. On the other hand, the Hindús
are not well-advised in taking exception to kine sacrifices
performed by Musalmáns on the day of the celebration of the
Id, when they do not object to the wholesale cow-slaughter
effected every day to provide beef for the European

soldiers and the Muhammadan community. As they have not the power to stop kine-killing, they need not bring themselves into difficulties by committing riots on the day of the Id. The best thing that they can do under the circumstances is to support the movement set on foot for the protection of the bovine species. Mr. Frederick Pin-cott, a true friend of this country, has clearly pointed out in a letter, that appeals to Government for the stoppage of cow-slaughter are quite useless, inasmuch as Englishmen are themselves beef-eaters. He rightly advises Hindús to make their own arrangements. They should establish a cowshed in every town and village, and induce their co-religionists to take a vow not to sell kine to any Musalmáns. In that case the slaughter of kine will cease of itself.

Circulation,
1,500 copies.

A local correspondent of the *Bhárat Jiwan* (Benares), of the 3rd November, says that work of the threatened demolition of a Hindú temple at in connection with water-supply is Benares. progressing very rapidly ; thousands

of labourers are employed in digging tanks to the west of Bhelupur. The pumping station will be established at Bhadeni, where a Hindú temple containing idols representing Sri Ram Chandra, Sita, Lakshman and Hanuman is situated. Mr. Wilson, engineer, visits the place every day and freely enters the temple with shoes on. If any person protests against his conduct, he threatens to get the temple demolished. The fate of the temple causes great anxiety to the Hindús and reminds them of the Darbhanga incident. Had the temple been a mosque, thousands of Musalmáns would have readily sacrificed their lives in its defence. Government had better tell the Hindús that the temple will not be interfered with and reassure the public mind.

Circulation,
219 copies.

The *Asád* (Lucknow), of the 7th November, says that it is believed that Rája Amir Hasan by Rája Amir Hasan Khán of Mahmudabad to Sir Auckland Colvin. Khán of Mahmudabad intends giving shortly another grand feast to Sir Auckland Colvin. The object of the first costly *fête* held two years ago has not yet transpired. It is to be hoped that His Honor will not accept the feast and save the estate

from unnecessary expenditure, particularly as the estate is involved in debt.

The *Bhárat Jiwan* (Benares), of the 3rd November, praises Shaikh Rahim Bakhsh, the Naib Kotwal of Benares. Naib Kotwal of Benares, for his ability, and refers to his successful discovery of thieves in two cases of theft.

Circulation,
1,500 copies.

The *Hálat-i-Hind* (Allahabad), for October, complains that no man can get a court-fee stamp. stamp from the treasurer at a district treasury after 2 or 3 P.M., without paying more than its actual price, and that the tahvídárs at tahsíls never supply stamps at actual prices. In Bengal the arrangements for the sale of stamps are very satisfactory. Stamp-vendors receive commission from Government at 5 per cent., and have been strictly forbidden to take more than the actual prices of stamps. It would be well if the same practice were introduced into these provinces.

Circulation,
400 copies.

The *Hindústáni* (Lucknow), of the 9th November, with reference to the question of raising the age of consent from 10 to 12 years, condemns the opposition offered to the proposal in some quarters, and observes that the cry of religion being in danger is false. The proposal is intended to introduce no new change. The Indian Penal Code has already fixed the age of consent at 10, and it is now desired simply to raise it to 12. Hindú Shastras, too, strictly forbid sexual intercourse between a boy and a girl until they have attained puberty. But even if the measure were opposed to the Hindú Shastras, Government would not refrain from passing it on that account. Men thirty or forty years old cannot be suffered to outrage girls eight or nine years of age, and thereby to cause their deaths. Government has put a stop to the customs of Suttee and infanticide, although they were supported by religion.

Circulation,
300 copies.

A correspondent of the *Hindi Pradip* (Allahabad), for August, received on the 9th November, expresses surprise that education

Circulation,
250 copies.

Child-marriage.

ed men in Bengal should protest against the proposal for the stoppage of child-marriage. The *Bangvasi* newspaper of Calcutta says that Government interference in such a matter would cause universal discontent and lead to a rebellion! Hindús, who quietly paid the taxes levied from them by Muhammadan kings at their sacred places, who silently witnessed the destruction of their idols by Muhammadan kings, who gave their daughters in marriage to those kings, and who allow their religion to be abused in public even now every day, should be ashamed to make such a threat. Government cannot be deterred by such foolish threats from introducing necessary reforms. The customs of Suttee and infanticide were very old ones, but Government at once suppressed them with a high hand. The evil custom of child-marriage is greatly responsible for the physical and intellectual decline of Hindús. In answer to the objection that the measure would afford the police additional opportunities for harrassing the people, the writer observes that the police need not be empowered to interfere in matrimonial matters. An association composed of respectable persons should be formed at every town and village to supervise the working of the proposed marriage law, and to bring all offences against that law to the notice of the District Magistrate. It has been suggested in some quarters that Government should leave social reform to natives themselves, but there is little hope for any reforms being voluntarily introduced by them. Mr. Malabari visited the principal towns in this country and appealed to Hindús to abandon child-marriage, but his appeals ended in nothing. It has not been proposed to prohibit early marriages, but simply to empower girls married in childhood to repudiate their marriage on coming of age, if they like. There can be no reasonable objection to such a measure.

Circulation,
350 copies.

The *Nyáya Sudhá* (Harda), of the 5th November, observes that child-marriage did not exist in this country two thousand years ago. The custom often leads to the untimely death of child-wives, as was the case with Phulmani Dasi the other day, and injures the health of a large number of girls for life. A girl can hardly

be expected to cherish true love for her husband who forcibly has sexual intercourse with her before her coming of age and thereby seriously injures her health. Child-marriages reflect great discredit on our religion and humanity, and it is the duty of every well-wisher of this country to endeavour to check them. In conclusion, the *Nyáya Sudhá* quotes an extract from the opinion expressed by Lady Dr. Pachy Phipson (*sic*) in condemnation of early marriages.

The *Subodh Sindhu* (Khandwa), of the 5th November, refers to the mass meeting held at

Circulation,
275 copies.

The same.

Madhobagh in Bombay in 1886,

under the presidency of the late Honble Vishwanath Mandlik, to protest against the application made by Mr. Malabari to the Government of India for the stoppage of child-marriages ; gives an account of the crowded public meeting lately held at Poona to protest against the proposals which have again been made by Mr. Malabari for the reform of marriage customs ; and advises the people in other places to hold similar indignation meetings and to forward memorials to the Government of India.

The *Akhbár-i-Alam* (Meerut), of the 4th November, does not think that orthodox Hindús,

Circulation,
63 copies.

The same.

who form the bulk of the Hindú community, would approve of Government interference in the matter of child-marriage. Indeed, the remedy would prove worse than the disease. If any law were passed, as has been recommended by Mr. Malabari and his supporters, many persons would be prosecuted and sentenced to fine or imprisonment under that law every year. Mr. Malabari is not regarded by the Hindú community as its leader. The Hindú public associations in all parts of the country had better express their opinions on the subject, in order that Government might not construe their silence into consent.

The *Almora Akbhár*, of the 3rd November, in commenting upon the same subject,

Circulation,
94 copies.

The same.

observes that in Kumaun no man has sexual intercourse with his wife until she becomes subject to menstrual discharges or has attained the age of

12. But it appears from the writings of Mr. Malabari and his partisans that in other provinces men are not so particular in this matter and that sometimes untimely deaths occur among girls. In that case the age of consent should be raised by all means. But the reform had better be introduced by the people themselves. It is not advisable that they should seek the aid of Government and give the police another engine of oppression. However, if they consider the assistance of Government absolutely necessary, they are welcome to it, but Government need not trouble itself about the inhabitants of Kumaun.

EDUCATION.

Circulation,
63 copies.

Alleged objectionable method of collection of subscriptions for the Muhammadan Educational Congress fund at Saháranpur.

A correspondent of the *Akhbár-i-Álam* (Meerut), of the 4th November, writing from Saháranpur, observes that during the Mutiny the people suffered more from the raids of robbers than from the degradations of rebels. Jhanda, freebooter,

himself plundered only two or three villages, but other men committed many robberies in his name. If men are so ready to follow the example of their brethren, it is no wonder that they are found to imitate the conduct of Government. Government levies many taxes from the people, and the number of private taxes, too, threatens to become as large. Private taxes under the more familiar name of subscriptions have frequently to be paid for the establishment of hospitals, the construction of town-halls, the relief of famine, the giving of tea parties or feasts, and so forth. Another private tax, called the subscription to the Muhammadan Educational Congress, has lately been introduced; and it presses rather heavily upon the Muhammadan community, as it is levied every year. At Saháranpur the tax is assessed and collected by a body composed of a *vakíl*, the record-keeper of a court, the *sadar munsarim* of the settlement office, a railway official, an old talkative man, and a young good-looking boy. No class of the Muhammadan community, hard beset with poverty as it is, can refuse to comply with the demands of such a body. Any man, upon whom these tax-gatherers or harpies call, has

nolens volens to pay the amount demanded. He is not allowed to pay what he pleases, but he must pay what is demanded by them.

The *Naiyár-i-Azam* (Moradabad), of the 3rd November,

A suggestion for the establishment of agricultural schools.

regrets to say that the result of the spread of a purely intellectual education has been that thousands of men

Circulation,
250 copies.

who have received instruction are suffering from want of employment. Even the sons of carpenters and blacksmiths, after leaving school, desire to enter the public service as clerks and look down with contempt upon their hereditary professions. An agricultural school should be established in every district, where the sons of cultivators should be taught to read and write vernacular and should be given agricultural training.

RAILWAY.

The *Hamdard* (Fyzabad), of the 24th October, received

Alleged grievances of native passengers on the North-Western Railway.

on the 11th November, on the authority of a Lahore correspondent, complains that on the North-Western

Circulation,
226 copies.

Railway native passengers are not properly treated by railway officials, not even by water-carriers and coolies. More than ten men are often placed in a compartment, and guards much annoy female passengers at the time of the examination of tickets. As soon as a train arrives at a station, the distribution of tickets is stopped. The departure of a train is not delayed even for a few seconds, in order to enable a native woman standing at the door of a carriage to re-enter the carriage in which her relatives are seated, and she is left behind, to her great grief and inconvenience. But for the sake of a European or Eurasian the train is stopped even if it has already started. Water-carriers are generally engaged in the private work of railway officials and neglect their own duties.

The *Hálat-i-Hind* (Allahabad), for October, complains

Supply of third class tickets at large railway stations.

that at the large railway stations passengers are exposed to great trouble and inconvenience in obtaining third

Circulation,
400 copies.

class tickets, and urges that there should be more than one third class booking office at such stations or that the tickets should be sold through licensed vendors at all times of the day.

LOCAL AND MISCELLANEOUS.

Circulation,
1,500 copies.

Establishment of a female hospital at Benares in the name of the late Mahárája of Benares.

The Bhárat Jiwan (Benares), of the 3rd November, referring to an influential meeting held at the Commissioner's house at Benares on the 14th October, under the presidency of the Commissioner, observes that Babu Baleshwar Prasád, B. A., Diwan to the Mahárája of Benares, read out at the meeting a letter received from the Mahárája of Bitia, offering a liberal contribution to the proposed female hospital fund, if the hospital were named after the late Mahárája of Benares. After some discussion the meeting agreed to the proposal of the Mahárája of Bitia. Mr. Adams, the Commissioner, expressed great satisfaction at the decision of the meeting, and hoped that, as the late Mahárája was held in high respect and estimation by the public, subscriptions would be liberally paid to the fund which was intended to perpetuate his memory. Rája Shiva Prasád, C.S.I., and Babu Pramoda Das Mittra, increased the amounts of their subscriptions by Rs. 500 each, Munshi Sadho Lál and Mirza Rahmat-ul-lah by Rs. 200 and 100, respectively, and Babu Baleshwar Prasád doubled his subscription.

Circulation,
250 copies.

Bhárat Varsha and the police at Bithur in the Cawnpore district.

The Bhárat Varsha (Bithur), for November, complains that the editor has incurred the displeasure of the local police by his exposing their high-handed proceedings, and that he has reason to think that they will soon bring him into trouble.

The same paper complains that cases of theft continue to occur at Bithur, but that no reports are made to the police, as police inquiries, far from leading to the recovery of the stolen property, only cause additional expenditure.

The *Cawnpore Gazette* of the 6th November complains

Alleged ill-treatment of a tailor by tahsíl chaprasis at Cawnpore.

that on the 4th idem three chaprasis of the Cawnpore tahsíl forcibly took a tailor to the tahsíl, beating him and telling him that he was required to do Government work. When the tailor remonstrated with the chaprasis for beating him, one of them replied that they did so in accordance with the tahsíldár's orders. The tahsíldár could not possibly have given such orders, and it is to be hoped that the district authorities will take serious notice of the chaprasis' misconduct.

Circulation,
400 copies,

A Gorakhpur correspondent of the *Mihr-i-Nimroz* (Bij-

Receipt at Gorakhpur of a copy of the Prophet's alleged will or warning to Musalmáns.

nor), of the 7th November, states that the Prophet's will, which has lately been received at Gorakhpur, is greatly engaging the attention of the Muhammadan community, and that the Maulvis, as a rule, consider the will an authentic one. It would seem that a copy of the Urdu version of the will was sent by one Maula Bakhsh from Aden to the Ráni of Atraula in Oudh, under a bearing cover, which she received on the 11th August last, and a copy was received in Gorakhpur from Atraula in September last. The *Mihr-i-Nimroz* then publishes a copy of the will in which Shaikh Abdulla states that when he was reading the Quran at the Prophet's tomb on the night of Friday in the month of Rabi-ul-awal, 1307 Hijra, the Prophet appeared and addressed him. The Prophet told him that 17 lakhs of Musalmáns died this year, of whom only 17 were truly pious, and further complained that vices prevailed among Musalmáns; that they did not fear God; and that they had lost respect for the Quran. He was ashamed of their conduct. God drew his attention to their sins and threatened to punish them. But he besought God to forgive them once and promised to warn them. Accordingly he asked Shaikh Abdulla to make his will known to the whole Muhammadan world. Musalmáns should repent for their sins, follow the Quran and the Hadis, and give alms to the poor. The judgment day was nigh at hand, as signs of its near approach have already been visible at Mecca.

Circulation,
880 copies.

Musalmáns should regularly offer their prayers. If any Musalmán does not regularly offer his prayers, others should not dine with him and should not see him in case of illness : when he dies, prayers should not be offered over his body, and it should not be buried at any Muhammadan burial-ground. In conclusion, Shaikh Abdulla declares, on oath, that, when he came to his senses, he found the will placed on the Prophet's tomb, and that the will was accompanied with a written assurance to the effect that any man who would send a copy of the will from one place to another would gain the good-will of the Prophet.

LIST OF NEWSPAPERS EXAMINED.

(733)

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
1	<i>Agra Akhbar</i>	Agra	Urdu	Weekly	Tajamm-ul-Hussain, Amir Khán	Nov. 7th	Nov. 9th	206 copies.
2	<i>Agra Punch</i>	"	"	"	Muqarrab Hussain	4th	10th	200 "
3	<i>Akhbar-i-Alam</i>	Meerut	Urdu	"	"	"	8th	63 "
4	<i>Alam-i-Thawr</i>	Cawnporre	Urdu-Eng.	Bi-weekly	Rahmat-ul-lah	"	11th	200 "
5	<i>Aligarh Institute Gazette</i>	Aligarh	Urdu	"	Alim-ul-lah	"	7th & 11th,	487 copies (including 282 copies taken by Govt.)
								94 copies.
6	<i>Almora Akhbar</i>	Almora	Hindi	Weekly	Sadé Nand	3rd	5th	200 "
7	<i>Amir-ul-Akhbar</i>	Meerut	Urdu	"	Amír Ali	1st	"	159 "
8	<i>Anjuman-i-Hind</i>	Lucknow	"	"	Kishun Lal	"	8th	219 "
9	<i>Azad</i>	"	"	"	Ahmad Ali	7th	"	1,500 "
10	<i>Bharat Jyoti</i>	Benares	Hindi	Monthly	Rám Krishn Varmá	3rd	7th	250 "
11	<i>Bharat Varsh-i</i>	Bithur	Urdu	Weekly	Rámádhin	For November	"	400 "
12	<i>Cawnporre Gazette</i>	Cawnporre	Urdu	Monthly	Hárnám Singh	Nov. 6th	9th	584 "
13	<i>Chamanistán Siddqat</i>	Unaو	"	Weekly	Yáqúb Ali	For November	"	250 "
14	<i>Colonel</i>	Moradabad,	"	Monthly	Banwári Lal	Nov. 1st	5th	456 "
15	<i>Dabda-i-Qaisar</i>	Bareilly	"	Weekly	Thákur Prasád	"	7th	70 "
16	<i>Dabda-i-Sikandar</i>	Rámpur	"	"	Muhammad Hussain	Nov. 3rd	5th	200 "
17	<i>Dabir-i-Hind</i>	Agra	Hindi	Tri-monthly	Amin-ul-dín	1st	"	550 "
18	<i>Devanágrí Gazette</i>	Meerut	Urdu	Monthly	Gaurí Datt	For October	"	70 "
19	<i>Fitnah</i>	Gorakhpur	"	Weekly	Nizám Ahmad	Nov. 8th	11th	200 "

List of newspapers examined—(concluded).

No.	NAME.	Locality.	LANGUAGE.	MONTHLY, WEEKLY OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF ISSUPT.	CIRCULATION.
20	<i>Gokharn Prakash</i>	Hindi	Monthly	Mohan Lal	For November ...	Nov. 6th	1890.	640 copies.
21	<i>Halat-i-Hind</i>	Urdu	...	Beni Prasad	" October ...	" 8th	"	400
22	<i>Standard</i>	Allahabad...	"	Samsam Ali	Oct. 24th ...	" 11th	"	226
23	<i>Hindi Pratidip</i>	Fyzabad ...	Weekly	Balkrishn Bhatt	For July & Aug.,	" 9th	"	250
24	<i>Hindustan</i>	Allahabad...	Monthly	Gur Datt Sukla	Nov. 4th to 9th ...	" 6th to 10th,	"	500
25	<i>Hindustani</i>	Kâlakankar,	Daily	Ganga Prasad	" 9th	" 11th	"	300
26	<i>Jaipur Gazette</i>	Lucknow ...	Weekly	Varmâ.	Oct. 29th, & Nov. 1st.	"	"	100
27	<i>Jalma-i-Fazl</i>	Jaipur	Hindi-Urdu ...	Mahâvir Prasad	Oct. 28th	"	"	120
28	<i>Kârnâma</i>	Meerut	Urdu	Muhammad Khâli,	Nov. 10th	"	"	250
29	<i>Kâshî Patriki</i>	Lucknow	Urdu	Muhammad Yâqûb,	"	"	"	475
		Benares	Hindi-Urdu	Lakshmi Shankar	" 7th	" 10th	(including 244 copies taken by Govt.)	"
				Misra, M. A.				
30	<i>Kâyasth Akhâdar</i>	Lucknow	Urdu	Rudra Prasad	1st	"	1,200 copies.	
31	<i>Kâyasth Reformer</i>	Bareilly	Urdu	Thâkur Prasad	"	"	350	
32	<i>Kâyasth Shubh Chintak</i>	"	Hindi	Ditto	3rd	"	200	
33	<i>Kâyasth Upkârak</i>	Agra	Urdu	Nârâyan Prasad	" 5th	"	400	
34	<i>Khurshid-i-Afâq</i>	Pilibhit	"	Mazhar Ahssan	Oct. 31st	" 6th	"	200
				Khân.				
35	<i>Mati-i-Nur</i>	Cawnpore	Urdu	Ganî Shâkâr	Nov. 8th	"	50	
36	<i>Mîhr-i-Nîmrat</i>	Bijnor	Urdu	Kârim-ul-Jâh	" 7th	"	380	
37	<i>Nairang</i>	Agra	Urdu	Pyâreshwar Nath,	3rd	"	300	

LUCKNOW :
The 15th November 1890. }
PRIYA DAS, M.A.,
Govt. Reporter on the Vernacular Press of Upper India.

